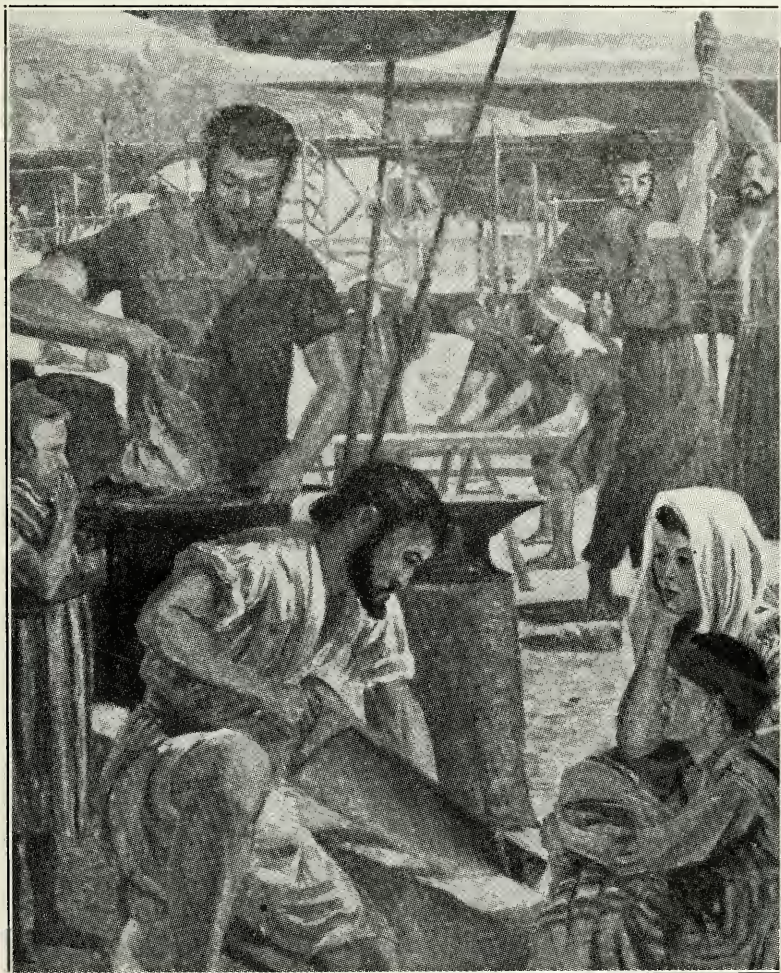


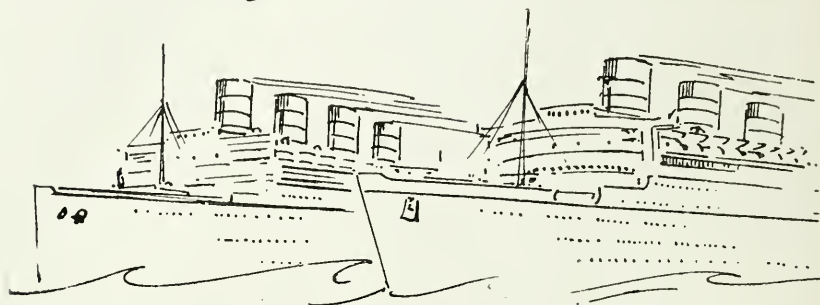
# Millennial Star



**The Building Of The Ship**

*A Book of Mormon painting by Elder J. Leo Fairbanks*

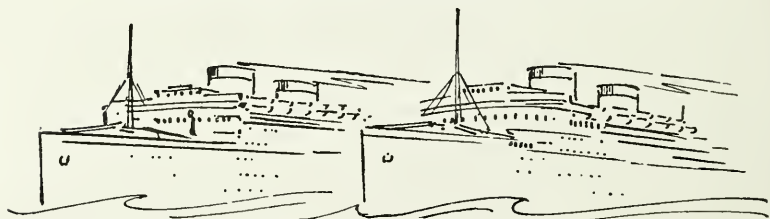
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# THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

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Museum 1354

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## THIS WEEK'S COVER—

THE seventh in a series of Book of Mormon oil paintings prepared for the Deseret Sunday School Union by Elder J. Leo Fairbanks, is seen on this week's STAR cover. "And it came to pass that I went up into the mountain and the Lord spake unto me saying, Thou shalt construct a ship after the manner which I will shew thee, that I may carry thy people across these waters. . . . And I, Nephi, made a bellows wherewith to blow the fire that I might make tools from the ore which he did shew me. And it came to pass that we did work timbers of curious workmanship after the manner which the Lord had shown unto me. Wherefore it was not after the manner of men. . . . After we had prepared much fruit and meat from the wilderness and honey in abundance we did go down into the ship with all our loading and our seeds and whatsoever thing we had brought."—(I Nephi 17: 18: 1-8—abridged)



# Life At Its Best

By PRESIDENT DAVID O. MCKAY

(Of the First Presidency)

**T**HE SAVIOUR said, "I am the way, the truth, and the life." Accepting that statement as true, mankind has a sure and safe guide to life at its best.

One fact that the Gospel teaches is that there is no one "good thing" (as sought by a certain rich young ruler), which will give "eternal life." "Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindness, and small obligations given habitually, are what win and preserve the heart and secure comfort." The end of each day should find one not only older but wiser, the possessor of newer experiences that better equip one for the days, the months, the years ahead. "To live," says Rousseau, "is to

## This Article

**T**HE original address, from which this article is adapted, was given by President McKay to the students of the Brigham Young University in Provo, Utah. It was a feature on the Leadership Week programme, sponsored annually by the school. During the week Church Authorities and civic leaders speak to the students. As the title indicates, life at its best is pointed out.

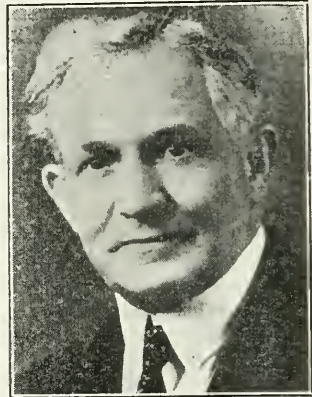
make use of our organs, senses, faculties, of all those parts of ourselves which give the feeling of existence. The man who has lived longest is not the man who has counted most years, but he who has enjoyed life most." In expressing that thought, the French thinker touches upon the truth revealed in the Book of Mormon—"Man is that he might have joy."

Life is an everflowing river on which one embarks at birth, and sails for fifty, seventy, eighty or more years. Every year that passes goes into an eternity, never, never to return. However, each carries with it into the past no weakness, no bodily ailment, no sorrow, no lofty thought, no noble aspiration, no hope, no ambition—all these with every trait of character, every inclination, every tendency remain with us. We may resolve to let all our sorrows and weaknesses go with the passing time, but we know that every thought, every inclination is still ours, and we shall have to deal with it TODAY.

"With every rising of the sun,  
Think of your life as just begun.  
The past has cancelled and buried deep  
All yesterdays—There let them sleep.  
Concern yourself with but Today;  
Grasp it, and teach it to obey  
Your will and plan. Since time began  
Today has been the friend of man,  
You and Today! A soul sublime  
And the great heritage of time."

If, at the end of each day, one finds his spirit heavy because of having failed, one's conscience pricked because of having

manifested weakness or having indulged in sin, then on that day, at least, one has not found life at its best. No man has lived a well-spent day who, at night, tosses his head on a sleepless pillow because of a stricken conscience. Daniel Webster once said that the greatest thought that ever occupied his mind was the realization of the fact that "There is no evil we cannot face or flee from but the consequences of duty disregarded. A sense of obligation pursues us ever. It is omnipresent like the Deity. If we take to ourselves the wings of the morning and dwell in the uttermost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery. If we say that night shall cover us, in the darkness as in the light, our obligations are yet with us. We cannot escape their power nor fly from their presence. They are with us in this life, will be with us at its close, and in that scene of inconceivable solemnity which lies yet farther on we shall find ourselves followed by the consciousness of duty—to pain us forever if it has been violated, and to console us so far as God has given us grace to perform it. Weighed against conscience, the world itself is but a bubble, for God Himself is in conscience, lending it authority."



President McKay

The revealed Gospel teaches that the proper care of the body is an essential element in proper living. Life At Its Best means the abundant life in which the body functions properly, in which the mind is free to explore the universe and to try to solve its mystery; in which the spirit finds joy in the beauties and glories of nature as she spreads herself so beautifully and gorgeously around us every day. Truly, life is greatly enhanced for him who can "find tongues in trees, books in the running brooks, sermons in stones, and good in everything." And the poorest man living has access to all God's handiwork that nature gives so bounteously.

Another element of life at its best is the joy of friends. Man is truly a social being and cannot live by himself alone. "All that he sends into the hearts of others comes back into his own." There are few things in life sweeter than friendship, declared by someone to be "the gift of the Gods, the most precious boon to man."

Another element is the family. The proper view of marriage places family life as the stabilizing group of all civilized society. We are told by revelation that "marriage is ordained of God."

Throughout the ages men have learned that our home joys "are the most delightful earth affords, and the joy of parents in their children is the most holy joy of humanity. It makes their hearts pure and good; it lifts men up to their Father in

Heaven." In the well-ordered home, where confidence and love abide you find life at its best.

"To make a happy fireside clime  
To weans and wife,  
That's the true pathos and sublime  
O' human life."

I realize that these are but general observations, almost self-evident facts, yet certain it is that without them no one will find life at its best. The world today, as it has always been, is full of perplexing problems. It has been truly said that social unrest was perhaps never more pronounced than it is today. The difficult questions that arise between capital and labour are still unsettled. The liquor problem is still with us, and oh, how seriously! The burden of taxes and the proper distribution of wealth are questions perplexing the wisest

minds. Truly, we are living in an age of shifting opinions, of swiftly changing human relations. Man's wisdom is obviously in need of the discovery of a fixed light that will serve as a guide over the troubled and turbulent waters through which we are now sailing.

There is but one Light in the universe, one Light in life, which we can follow as a safe guide, and that Light is the Light of Christ, who said, "I am the way, the truth, and the life"; who also said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent"; and who also said, "I am come that ye might have life, and that you might have it more abundantly." Why cannot the world see that, accept it?

"A cathedral without windows, a face without eyes, a field without flowers, an alphabet without vowels,

a continent without rivers, a night without stars, and a sky without a sun—these would not be so sad as a world without a Bible or a soul without Christ."

Life at its best is the life that loves the Lord with all his might, mind, and strength, and his neighbour as himself. God help us to see that Light and keep ever ringing in our ears His voice, "I am the way, the truth, and the life."

### NORWICH DISTRICT CONFERENCE SCHEDULED

ALL sessions of the Norwich District conference, scheduled for Sunday, March 5th, will be held in Norwich Branch Chapel, 60 Park Lane, Norwich. Meetings will commence at 10.30 a.m. and 2.30 and 6.30 p.m.

Friends and members of the Church are invited to attend all meetings, over which Mission President Hugh B. Brown will preside.





## The Mormon Doctrine Of Deity

By ELDER DAVID S. KING

**G**OD lives! This is the sublimest truth ever revealed to the human race throughout its long and troubled history. While the Saviour lived in mortality He taught His followers that this God, whom the Jews had been worshipping for two thousand years, was more than just a Creator, that He was actually their Father, and that they were created in His image. He also taught them that only through an absolute knowledge of God could they hope to enter into His kingdom. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

When Christ departed, this simple truth became blurred and confused, and was finally buried under a mass of pagan

philosophy and superstition. Early Christians could not resist the temptation of making original but uninspired additions to Christ's teachings. To them God was no longer a "Heavenly Father" but changed into "a first great Cause." Christ was no longer the Son of God, begotten in the "express image of the Father" but merely a physical manifestation of the Divine Spirit. These religious innovators delighted in God's incomprehensibility, and freely ascribed to Him contradictory attributes, to

### The Writer

**E**LDER KING, son of United States Senator William H. King and Mrs. Vera Sjodahl King, is a travelling missionary in Great Britain and at the present time is supervising elder of London District. Before coming on a mission Elder King graduated from the University of Utah in Salt Lake City, Utah, with high honours. In the accompanying article he forcefully points out the Latter-day Saint conception of God.

render Him still more incomprehensible. Instead of knowing God as a little child knows his own father, they taught that God was a glorious mystery, and therefore unknowable.

The Church of Jesus Christ of Latter-day Saints re-announces the original doctrine of God, and fearlessly cuts through the ponderous accumulation of philosophical debris which has so long hidden from the vision of man the true nature of their Father in heaven.

In the first chapter of Genesis we are told that God made man in His image and likeness. "Surely this means spiritual image only," shouts the Christian world. "We cannot, we will not have a God that resembles us in any way." Yet the unanimous protest of all Christendom, yes of all the world for that matter, cannot alter the fact that the Bible teaches that man *was* created in the physical image of God, and that God is a glorified person. Those who question the sense of the Hebrew word meaning "likeness" have only to refer to Genesis 5: 3 where the meaning is made quite clear. "And Adam begat

a son in his own likeness, after his image; and called his name Seth."

The corporeality of God was accepted without question by the Jews. Seventy of the elders of Israel went up onto the mountain and saw "The God of Israel." (Ex. 24: 10) Moses said that God had talked "face to face" to all Israel.

It is true that the scriptures say, "No man hath seen God at any time." (I John 4: 12) John explains this passage himself, however. "Not that any man hath seen the Father save he which is of God, he hath seen the Father." (John 6: 46) Only those, then, who are "of God" or who have been selected by Him to perform some special work are privileged to see Him. Thus the eyes of the servant of Elisha were miraculously "opened" by the Lord, before he could perceive the angels and chariots encircling him. (II Kings 6: 17) It was through a similar spiritual quickening of the eye that Stephen was able to look into heaven and see "the glory of God and Jesus standing on the right hand of God." (Acts 7: 55) The Jews who were stoning Him obviously were not privileged to enjoy this same vision.

It is also true that the scriptures say, "God is a Spirit." (John 4: 24) The Greek word for spirit (pneuma) may refer to any person not actually living in mortality. Angels, demons, ghosts, and other unearthly beings are so designated. Yet we know that angels, for example, most certainly have physical bodies (Gen. 18: 1-8) Therefore we are not obliged to conclude that God is without a body, merely because He is designated as a spirit. Our Father in Heaven, like His children on earth, is indeed a spirit, but clothed in a perfected, glorified body. It would be as unreasonable to conclude from the passage "God is Spirit" that He is only spirit, as it would to conclude from the passage "God is light" that He is only a beam of light, or from the passage "God is love" that He is only a state of mind.

In addition to the mass of scriptural evidence, there is yet another proof of God's personality—a proof which no reasonable man can ignore. It is the fact of the physical resurrection of the body. If the ultimate state of supreme perfection were one of pure spirituality, as is argued by Christian philosophers, why does God's plan of salvation so scrupulously provide for a physical resurrection? Why did the Saviour, who is also God, clothe Himself with a physical body, and retain that body even after His ascension into heaven? Why did He give us the promise that we, too, might obtain a glorious body like His? (Philip. 3: 21) Why did He say, "I do nothing save that which I have seen my Father do?" Why did Paul declare the risen Christ to be in the "express image of the Father?"

These thought-provoking questions have but one answer. The Lord's plan of salvation provided for a physical resurrection, both of Jesus Christ, and of the human family, that we might all become more like Him who is our Father. This beautiful, this cogent, this vital truth has been lost sight of by a bewildered Christendom. The greatest function of Christ's Church today as in ages past, is to re-announce this truth, and to teach men about their Father, as He really is.



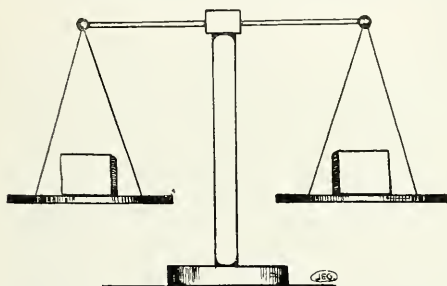
## Compensation

By ELDER THORNTON Y. BOOTH

**D**ETERMINING the price of any product before making purchase is a common sense rule observed by the prudent buyer. If an article is taken without asking the price, the price will jump. It is well-known that the cost of anything rises when the purchaser "must" have it, or has already taken and used it without paying. An almost worthless chicken becomes "the best of the flock" if unlawfully killed by a careless motorist or hunter, and the highest price must be paid, much higher than would have been asked otherwise.

In deciding just what one wants from life, it is well to learn the price of any "product" before "buying" it. The ability to accurately synchronize the price and the value of life's offerings assures the happiness of the individual.

As in other buying, a much better "bargain" can be gained



if the price is determined beforehand. Certain rules or "price lists" have been obtained from the experiences of others in their dealings with life. From earliest times happy men have told us that the price of satisfaction in daily living is hard work; that the price of being a contented, harmonious unit of society is the submerging of one's own wishes

for those of others—in short, that the price of anything desirable is the effort necessary to really earn it.

Many people, privately or openly, sneer at such "prices." They believe they can get life's values at cut rates.

This sirenic lure of "something for nothing" is possibly the most effective trap being set by the adversary in his unceasing war. If money can be gained without work, and can be done "safely," a man seemingly is a fool to turn it down. Many kinds of pleasure are within reach of all, and appear to be free to all. Drunkenness, lust—many physical sensations are held out with no apparent price but the effort of taking them. That is a deception that the adversary uses with telling effect. One who does not understand instalment buying might think that "5s. down" means the complete price of the article, not realizing that it leaves many pounds yet to pay. In life one is subject at any time to pay another "instalment" on something that has been unthinkingly taken, perhaps years before. For example, some "instalments" on drinking are deterioration in mind and body, and loss of self-respect and will-power. The thick head of the morning after is only a "down payment,"

*(Continued on page 140)*

THURSDAY, MARCH 2, 1939

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EDITORIAL

## *A Perfect Knowledge*

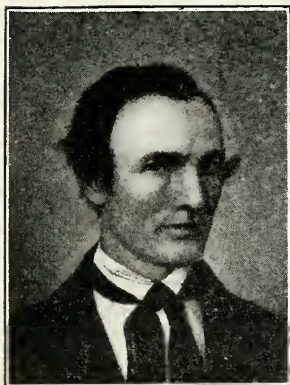
**O**N March 3rd, 1850, a man prominent in the organizing of the Church of Jesus Christ of Latter-day Saints passed away. That man, Oliver Cowdery, the first baptized member in the restored Church, was a witness to all the world of the divinity of the Book of Mormon. He lived the life of a true witness; never doubting, never wavering when it was a trial to be steadfast.

Latter-day Saints, young and old, can learn much from the life and character of Oliver Cowdery. True, there was a period in his life when he was separated from the Church, but there never was a time when he did not accept the restoration of the Gospel of Jesus Christ which took place in his day. He had had a part in assisting in its restoration and that fact he always appreciated and remembered. Although trial and opposition filled his pathway they could not alter his knowledge of the truth of the Book of Mormon. He was constant in his declaration that he was witness to an everlasting truth and that the threat of death itself could not erase it from his memory.

### **Not A Belief—A Knowledge**

**W**HILE Oliver Cowdery was separated from the Church he practiced law in Michigan. On one occasion while practicing, a gentleman addressed him as follows: "Mr. Cowdery, I see your name attached to this (Book of Mormon). If you believe it to be true, why are you in Michigan?" The gentleman then read the names of the Three Witnesses and asked, "Mr. Cowdery, do you believe this book?" "No, sir," was the reply. "Very well," continued the gentleman, "but your name is attached to it, and you declare here (pointing to the book) that you saw an angel, and also the plates, from which the book purports to be translated; and now you say you don't believe it. Which time did you tell the truth?"

Oliver Cowdery replied with emphasis, "My name is attached to that book, and what I there have said is true. I did see this; I know I saw it, and faith has nothing to do with it, as a perfect knowledge has swallowed up the faith which I had in the work, knowing, as I do, that it is true."



Oliver Cowdery

On another occasion before a group of people gathered in conference the witness bore strong testimony as to the reality of the Book of Mormon and the part he played in its coming forth in these the latter days. He forcefully stated, "I beheld with my eyes, and handled with my hands, the gold plates from which it was transcribed. I also saw with my eyes, and handled with my hands, the 'holy interpreters.' That book (Book of Mormon) is true. Sidney Rigdon did not write it; Mr. Spaulding did not write it; I wrote it myself as it fell from the lips of the Prophet."

It was declarations such as these that typified the stand taken by Oliver Cowdery concerning the Book of Mormon. He had a perfect knowledge of a wonderful truth.

### He Beheld The Plates

**I**N an article published in Volume 48 of the MILLENNIAL STAR, Elder Edward Stevenson gives the following testimony in relation to Oliver Cowdery: "I have often heard him bear a faithful testimony to the restoration of the gospel by the visitation of an angel, in whose presence he stood in company with the Prophet Joseph Smith and David Whitmer. He testified that he beheld the plates, the leaves being turned over by the angel, whose voice he heard, and that they were commanded as witnesses to bear a faithful testimony to the world of the vision that they were favoured to behold, and that the translation from the plates in the Book of Mormon was accepted of the Lord, and that it should go forth to the world, and no power on earth should stop its progress. Although for a time Oliver Cowdery absented himself from the body of the Church, I never have known a time when he faltered or was recreant to the trust so sacredly entrusted to him by an angel from heaven."

### How His Last Moments Were Spent

**E**LDER Phineas H. Young, who was present at his death, says: "His last moments were spent in bearing testimony of the truth of the gospel revealed through Joseph Smith, and the power of the holy Priesthood which he had received through his administration."

The testimony of Oliver Cowdery should mean much to Church members and outsiders as well. Regardless of his place or position in life, following his assistance with the sacred work, this one thought constantly held his attention: "This one thing I do know—the Book of Mormon is true."

—MARVIN J. ASHTON



## The Guide For Man

By ELDER DELMAR J. YOUNG

(*Newcastle District*)

CHRIST lived on the earth for only thirty-three years, His ministry lasted for but three, yet in that short period of time His accomplishments were such that time cannot erase their influence. While He lived His name was known in but a small part of the world; now, history acclaim Him as the greatest man ever to have lived.

The greatest test for truth is time. As the falsities of pagan gods, heathen idols and conjecturing philosophers crumpled under the waters of reason, so the simple truths of the divinity of Jesus Christ and His Gospel reached to all parts of the earth, giving to believers blessings of joy and happiness.

During His short ministry of three years Jesus came to the realm of the ordinary man and by His accomplishments fulfilled His mission as the Son of God. His mission was for the glory of His Father and the betterment of mankind. With such a purpose He lived and died.

He preached unto the people that all the law was fulfilled in one word—Love. He told them to do unto others as they would have others do unto them, to love their neighbours, and to forgive the aggressions of others not once but many times. The learned students of ancient scripture, the expounders of the laws, were denounced as hypocrites and falsifiers, and condemned in public.

The people were leaving their guidance and following this newcomer. With the fear of losing their position, they sought a means of doing away with Him. When they raised His body on a cross they thought that they had succeeded. Actually they had only furthered His purpose and His teachings. While teaching the people, Christ set up an organization that was to carry His gospel to all, Jew and Gentile alike. This was His Church and its doctrines were the truths of God, showing how man could gain salvation and eternal life. A way was shown through which man could be saved from condemnation for individual sin. The necessary ordinances and covenants were given to the people, and by obedience to them they lived in peace and joy and the Church prospered.

Only through Christ was this redemption possible. As He was born of an earthly mother He was subject to death, but as the Son of God He had eternal life. No man could take His life, but He could give it. This He did. With the resurrection of Christ came eternal life to man. All mankind would live again. Death would be but a dividing line.

Thus Christ came into a tottering world and gave to the inhabitants a joyous future. He came and washed clean the column of truth that had been imbedded in the mire of error and unrighteousness, leaving it upholding the Kingdom of God, forever to stand as a guide for man.



The Old Testament is worse than the New Testament. The whole creation, covering probably two billion years, is dealt with in two chapters. From Adam to Abraham, a period probably greater in length than from Abraham to the present day, is passed over in 11 brief chapters. Who dares contemplate what happened during all these centuries of which we have almost no record? What do we know about the Archangel Michael, the Angel Gabriel? What do we know about Enoch, or Melchizedek, or the many other characters referred to so slightly in the scriptures, yet whose importance we cannot doubt because of the nature of the reference?

No, the Bible is certainly not complete. Would it not be the part of wisdom for man to refrain from boasting of the great knowledge he possesses, and to humbly receive and accept all additional light which God sees fit to reveal from time to time?

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### COMPENSATION

*(Continued from page 135)*

and even it follows the "pleasure." Similar debts are contracted for other indulgences.

These attempted short-cuts to the goal of happiness have been named "sin." It is with the "sinner" that life strikes his hardest bargain. Because the benefits and enjoyments, such as they may be, have already been gained by the individual, there is nothing for him to do but pay the price demanded. He has lost the right to barter. He has taken the goods without asking the cost, and too late sees the heavy payment required of him.

Once the individual learns that he must pay, either now or later, for everything he takes from life, he is careful to ask the price of his article before closing the deal. He remembers that "the attractiveness of sin lies in its promise of giving pleasure without the necessity of earning it—a promise never fulfilled."

That promise never can be fulfilled. The law of compensation applies with inexorable rigidity to everything in the universe. For every dent in a sheet of metal there is a bulge on the other side. Every bit of fun, pleasure, happiness or joy that is gained by man has to be paid for, sometime. The difference between the happy man and the unhappy man is this: The former has worked for his happiness, and continues working for it, receiving it as he earns it. The other has thought to take his without earning it, and spends a valuable part of his life—perhaps all of it—in paying the debts contracted through his lack of foresight.

Christians have heard this same principle repeatedly, " whatsoever a man soweth, that shall he also reap." Christ—with other religious leaders of the world—has given His laws of honesty, chastity, truthfulness, courage; not to deny His followers anything, but that they might gain the best life has to offer—at a fair price.



# POETRY

## March Of Time

By ROSE BENNINGTON

Yesterday passes down the street  
     On lagging feet.  
 We call and call to him in vain.  
 He goes his way, serene, urbane.  
 He makes each little stab of pain  
     A memory.

Today is coming up the street  
     On agile feet.  
 Now what surprise has he in store?  
 Will doubts be stilled? Our joy be more?  
 Will crepe be hung upon the door  
     In memory?

Come, healing Time! Spread out your  
 wing!

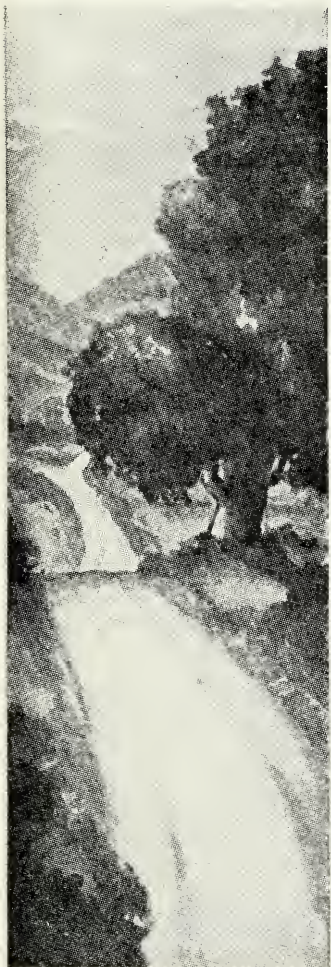
    Tomorrow, sing!  
 And so we wish our lives away.  
 But if he came, he could not stay,  
 For soon he'd be, like Yesterday,  
     A memory!

## Conquerors

By HARRY ELMORE HURD

The CANTILEVER limbs are sagging  
 earthward,  
 Heavy with the weight of soggy snow—  
 Although they show respect to gravi-  
 tation,  
 They prove resilient, like a bended bow  
 Whose ashy strength defies the fullest  
 testing  
 And drives the arrow with the force  
 applied.

Thus men are bowed beneath an icy  
 burden  
 Which tries their faith and challenges  
 their pride—  
 Only the strong find joy in opposition,  
 Only the brave go singing through the  
 dark,  
 Using the force that threatens their  
 destruction  
 To drive a twanging purpose to its  
 mark.



## News of the Church in the World

**SALT LAKE CITY**, the Mormon centre, and a great attraction to tourists of America, is to receive



Main Street,  
Salt Lake City

the boost of a publicity drive organized by business men this year. Believing that the famed salt flats, the mines, and the mountain scenery, as well as the numerous Church buildings and early Pioneer landmarks, will be of interest to travellers, they are preparing booklets, bulletins, a news bureau, an information bureau and similar publicity methods to let America know about Utah.

**SINGING** before 35,000 football fans, the Millennial Chorus broadened its friend-making field at a recent game between Sheffield

United and Millwall United in London. They were provided with a public address system, and soon had the crowd listening intently. It is reported that on the number "Anchors Aweigh," most of the audience joined in, either with singing or whistling, and in other ways demonstrated their complete approval of the missionary group.

**CHOIRS** from 59 wards in 16 stakes will unite to present one of the largest musical festivals ever put on by the Church, on Saturday, April 8th, in Salt Lake City, as a feature of the General Conference, which is scheduled for April 6th, 7th and 9th. With this uniting of the choirs it is expected that approximately 2,500 voices will participate during the evening of song. The Church Music Committee, composed of Elder Melvin J. Ballard, chairman, and Elders George D. Pyper and Tracy Y. Cannon, vice chairmen, is directing the gigantic musical presentation. The Mormon Tabernacle will be the scene of the event.

### WELSH DISTRICT CONFERENCE

**BEGINNING** the series of 1939 spring conferences, members and friends of Welsh District gathered in Merthyr Tydfil on Sunday, February 26th. Mission President Hugh B. Brown delivered a talk on the distinguishing aspects of Mormonism at the evening service, which was conducted by District President Richard C. Thomas. Other speakers were Brother Thomas and Sister Marie Waldram, mission Primary supervisor.

At the afternoon service the speakers were Sisters Zina C. Brown, adviser to the women's auxiliaries, Supervising Elder Ivan

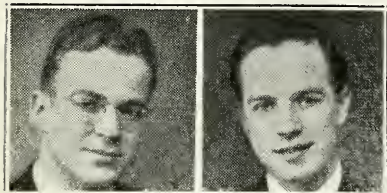
Miller, Elders Emmett L. Brown and Hugh C. Brown, Brothers Harold G. Thomas, Christopher Roberts and William A. Perry, and Sister Muriel C. Perry. Brother William A. Perry conducted the meeting and Sister Mattie R. Arthur gave a vocal solo accompanied by Sister Muriel C. Perry.

Elder G. Dayton Hughes and President Brown were the speakers at the morning session, which was conducted by Brother Albert Perry. A play written and directed by Sister Muriel C. Perry was a special feature of the programme.

### MISSION WIDE CONFERENCE SHEFFIELD—May 27th, 28th, 29th.

## From the Mission Field

### Departing Missionaries—



**Elder Thompson Elder Mortensen**

Elder Fred H. Thompson, who has laboured in Scottish District, and in the British Mission Office as mission recorder and mission secretary, was honourably released on Saturday, February 25th, and will return to his home in Logan, Utah.

Elder H. Hooper Mortensen, who has laboured in Nottingham District and in the British Mission Office as superintendent of Sunday Schools and as corresponding secretary, was honourably released on Saturday, February 25th, and will return to his home in Salt Lake City, Utah.

### Appointments—

Elder Walter D. Woffinden was appointed president of the Millennial Chorus on Wednesday, February 15th.

Elder Emmett L. Brown was appointed corresponding secretary of the British Mission on Saturday, February 25th.

Elder Max W. McKeon was appointed Mission recorder and Genealogical supervisor of the British Mission on Saturday, February 25th.

Elder Grant R. Holt was appointed secretary of the British Mission on Saturday, February 25th,

Elder M. Floyd Clark was appointed superintendent of the British Mission Sunday School Union on Saturday, February 25th.

### Transfers—

Elder John J. Strange was transferred from Hull District to Sheffield District on Monday, February 20th.

Elder John Stevens was transferred from Newcastle District to Leeds District on Thursday, January 12th.

### Doings in the Districts—

**BIRMINGHAM**—Handsworth Branch M.I.A. sponsored a Valentine social on Tuesday, February 14th, at the branch chapel. The programme included sketches, singing and dancing, with Brothers Melvin and Basil Dunn providing the music for the latter. The committee in charge were Brothers Charles Collins, Thomas H. Smith, Arthur Makin and Alvin Thomas, and Sister Alice Collins served the refreshments.

**HULL**—A social was held in Gainsborough Branch Hall on Wednesday, February 15th, sponsored by the M.I.A. organization. A programme was given by the "Coronation Gems" concert party, followed by games and community singing led by Sister Marjorie Fitchett, Y.W.M.I.A. president. A gymnastic display was given by Mr. Donald Walker, Sister Norma Fitchett and Miss Marjory Axe, following which refreshments were served by Sisters Florence Watson and Ellen M. Cavanagh.

**LEEDS**—On Saturday, February 18th, an M.I.A. group of Bradford Branch presented a programme at the Salvation Army Temple. The Gleaner Chorus, under the direction of Sisters Louise Matheson and Rose Mugleston, lady missionaries, sang several numbers, and with other members of the Mutual gave a play. Brother George Pitts entertained with various imitations to complete the programme.

A "Friends' Questions" meeting was held in Bradford Branch



Chapel following the regular service on Sunday, February 19th. A number of both members and friends attended the meeting, with Supervising Elder Henry M. Taggart leading the discussion of the various questions. So successful was the meeting that it will be held every week as long as the interest continues.

LIVERPOOL—The Green and Gold Ball of Nelson Branch was held in the branch hall on Saturday, February 11th, with Branch President Elias H. Hardaire and Counsellors Francis Slater and James Starkie in charge of the programme. In addition to the dancing, the programme included a short address by Brother Slater; songs by an M.I.A. quintet, composed of Brothers Starkie, Slater, Robert and James Pickles and Hodgson Holgate; and two vocal solos by Elder George S. Walker.

LONDON—Under the direction of Superintendent William A. Smith, Luton Branch held a special Sunday School service for the distribution of prizes on Sunday, February 5th. Talks were given by Sisters Iris Simpson and Doreen Moorhead, and Sister Edna Gadd gave a re-told story. Sister Gadd also distributed the prizes to the deserving children.

Sister Eda Longbone, branch supervisor, conducted a special Genealogical service in the Brighton Branch Hall on Sunday, February 26th. Vocal solos were rendered by Sisters Laura Edwards and Yvonne Skelcher, who were accompanied by Mr. Arthur Miles. Short talks were given by Sisters Edwards and Olive Skelcher and Branch President Edmund W. Wheatley. Elders Samuel S. Musser and Marvin J. Ashton gave special addresses on the theme of the evening.

MANCHESTER—On Saturday, February 11th, a Hobo social was sponsored by Rochdale Branch Mutual organization in the branch hall. Mr. Percy Hall was crowned king of the hoboos by Miss Ivy Kay, district Green and Gold queen. Brother Norman T. Woodhead was master of ceremonies and Sister

Elizabeth Buckley provided the piano music.

NORWICH — A baptismal service was held in Norwich Branch Chapel on February 18th, with Supervising Elder Francis A. Patterson in charge. Pamela Gwendoline Lewis was baptized and confirmed by Elder Richard P. Smoot; and Irene Rosina Larter was baptized by Elder Milton D. Garfield and confirmed by Elder Patterson. Short talks were given by Elders Smoot, Patterson, G. Venoy Gay and Lyle M. Ward, and Brother Albert Cole.

Norwich Branch M.I.A. held its Gold and Green Ball in the branch recreation room on Saturday, February 18th, with the M.I.A. presidents directing. Sister Doreen Newhouse, district Y.W.M.I.A. supervisor, was master of ceremonies, and Sister Elsie Stuart was crowned M.I.A. queen by Branch President Alfred Woodhouse.

A concert for the aid of Spanish refugees was sponsored by Lowestoft Branch on Tuesday, February 14th. The programme included the following items: Selections by Mr. Moxey and his Golliwog piano accordion band; vocal solos by Mrs. Jenkinson; violin numbers by Mr. and Mrs. Whitlam; monologues and jokes by Mr. John Belton; concert party numbers by Mr. Maurice Barker and his group; a reading by Mr. C. Nobbs; and piano selections by Miss Nobbs, who also played for a dancing demonstration by four youngsters. Brother John F. Cook was in charge of the programme.

SHEFFIELD—On Sunday, February 19th, a baptismal service was held in Sheffield Branch Chapel, under the direction of Branch President George H. Bailey. Dennis East was baptized by Brother George A. Stubbs and confirmed by President Bailey.

Officers sustained in Doncaster Branch auxiliary organizations recently include Sister Edna Axe as Sunday School superintendent, Miss Marie Hobman as secretary and treasurer of the Sunday School and Sister Muriel Tanson Holton as secretary of the Genealogical Society.

## LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**  
Corn Exchange,  
Hadden Street,  
Off Market Street.
- Accrington:**  
\*L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
†L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
\*L. D. S. Hall,  
Purwell Lane.
- Belfast:**  
†Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street.  
Handsworth.  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
Saving Bank Chambers,  
Lord Street, West.
- Bolton:**  
Corporation  
Chambers.
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
105, Queen's Road.
- Bristol:**  
L. D. S. Hall, Zion Rd.,  
off Clarence Road.
- Burnley:**  
‡L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Carlisle:**  
L. D. S. Hall,  
Scotch Street.
- Cheltenham-Stroud:**  
Theosophical Hall,  
St. Margaret's Ter.,  
Off North Place,  
Cheltenham.
- Clayton:**  
\*Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
\*L. D. S. Hall,  
Trafford Street.
- Dublin:**  
†L. D. S. Hall,  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Street.
- Gainsborough:**  
\*L. D. S. Hall,  
Curtis Yard.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
L. D. S. Hall,  
4, Nelson Street.
- Gravesend:**  
Freeborn Hall,  
Peacock Street.
- Great Yarmouth:**  
L. D. S. Hall,  
33a, Regent Street.
- Grimsby:**  
Thrift Hall,  
Pasture Street.
- Halifax:**  
\*L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hucknall:**  
\*Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynolds Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
\*L. D. S. Hall,  
5, Westfield Road.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea Chapel,  
149, Nightingale Lane  
S.W.12.  
Downham Fellowship  
Club, between 29 & 30,  
Arcus Rd., off Glenbow  
Rd., Catford.  
Ivy Hall,  
Wellesley Road,  
Gunnersbury, W.4.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road.  
C. on M.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
21, Bottomly Street,  
Off Linthorpe Road.
- Newton:**  
\*L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
\*L. D. S. Chapel,  
89, St. Michael's Road.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall.
- Oldham:**  
L. D. S. Hall,  
Neville Street.
- Plymouth:**  
L. D. S. Hall,  
34, Park Street,  
Tavistock Road.
- Pontllanfraith:**  
Enquire:  
81, Brynteg Street.
- Preston, Lancs:**  
L. D. S. Hall,  
44, Avenham St.  
Off Fishergate.
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Shcrriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
\*L. D. S. Hall,  
100, Main Street.
- Skelton:**  
Liberal Association  
Hall, 13a, Queen's  
Street, Redcar-on-Sea
- South Shields:**  
L. D. S. Chapel,  
98, Fowler Street.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton, Wolverhampton**  
L. D. S. Hall,  
Washington Building  
Berry Street.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
\*L and Y Station

‡—6.15 p.m.

\*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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